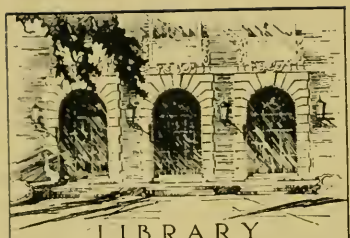

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A

CHARGE

TO THE CLERGY

OF THE

DIOCESE OF SALISBURY,

AT HIS PRIMARY VISITATION,

IN AUGUST, 1855.

BY WALTER KERR,

BISHOP OF SALISBURY.

SALISBURY:
BROWN AND CO., CANAL.
LONDON: RIVINGTONS. OXFORD: PARKER.

MDCCCLV.

SALISBURY:
JAMES BENNETT, PRINTER,
JOURNAL OFFICE.

TO THE REVEREND THE

CLERGY OF THE DIOCESE OF SALISBURY,

THIS CHARGE

IS AFFECTIONATELY AND RESPECTFULLY

DEDICATED,

BY THEIR FAITHFUL BROTHER AND SERVANT,

W. K. SARUM.

Palace, Salisbury,
August 7, 1855.

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A

CHARGE,

ETC.

My Reverend and Dear Brethren,

The Visitation I am now holding ought, in the ordinary course of things, to have taken place last year, but some of the reasons which may well determine a Bishop to engage at once in this function, did not apply to me. By my long and intimate acquaintance and fellowship with so many of you, I already possessed, to some extent at any rate, that which others are generally obliged to seek through their public ministrations.

There were, moreover, in my case, special considerations in favour of delay—I could not but shrink from the *appearance* even, of unnecessarily exercising authority over those to whom I had been so lately bound by different ties, and I also felt disabled, by the pressure of our common sorrow, from realising the true bearing upon this Diocese and myself of that momentous change which God had been pleased to bring so suddenly upon us.

I cannot say that the lapse of time has as yet much lessened these difficulties. It is my infirmity, and one I almost glory in, that my feelings for my Clergy are still rather those of a Brother, than of a Spiritual Father, and that I can still hardly believe that I am now occupying the seat of him whom, according to my office, I attended on a like occasion to the present just sixteen years ago, and with whose life and labours of love I have been so long trained to associate all my best hopes, under GOD, for the Church of my country.

I need scarcely add, that the more intimate knowledge my daily ministrations have given me during the past year both of his work, and of the manner in which he effected it, has only deepened my conviction that my hopes were not those merely of an attached, admiring, and grateful friend, but such as could stand the test of a cooler, less partial, more fairly balanced judgment than mine could possibly be. It has, indeed, been to me both a very grateful and a very profitable duty to collect the evidence on which I make this statement, and I am sure that you will only be the more ready to accept and act upon any counsel I may have to give you, if I first, by way of preface to it, present you with some sketch of the results of the Ministry of our late beloved Bishop, and give you proof that I know and appreciate the principles by which those results were reached.

My venerated friend and Father in GOD was called, as many of you must remember, to the work and ministry of a Bishop just at the season when the strong yearnings felt by so many members of our

Church after higher attainments in grace required both earnest sympathy and wise guidance.

There was at that time an unmistakeable rekindling of the fire of Divine love in the hearts of men—a wide spread re-awakening of a consciousness that the limits of the claim of our Lord and Master had not always been measured by the rule of Holy Scripture. Multitudes (I may say) of devout people were beginning to confess that the state of the Houses of God, the provision for the Education of our poorer brethren, the arrangements about Confirmations, all the ministrations of the Word and Sacraments in not a few of our parishes—in fact, the whole offices of communion between the people of God and their Lord and Saviour, gave reason to fear that the inner life of the Church had been somewhat waning away, or at any rate had not been duly nurtured and carefully encreased.

The resolve of your Bishop was, I know, to endeavour to escape the guilt of not cherishing and fixing in good works these gracious aspirations and purposes of heart—and for nearly seventeen years he never ceased his labour, care, and diligence to make good his vows, and to execute his office to the glory of God and the edifying of His Church.

But those seventeen years did not fulfil the promise of that season when he resigned into my hands the care of his parish, and came to preside over this Church and Diocese. The times soon became perilous—many parts of the Church were quickly troubled with strife and anger, bitterness and wrath. Harsh judgments, false witnessings, indiscretion, insubordination, fallings away

began to disappoint the sanguine expectations which had been so hopefully conceived.

Then, again, the State during that whole period was engaged almost without intermission upon questions more or less vitally affecting the well-being of the Church of God;—and to all these questions your Bishop gave his very best attention. With regard to many of them you must be aware that this was so, for he explained to you at different times, with great precision, both what course he had felt bound to adopt about them when they were under discussion, and what his judgment of them was when legislation had taken effect. The subjects I am more particularly alluding to are the Re-arrangement of Dioceses—the Appointment of the Ecclesiastical Commission—-the Alteration of the Marriage Law—the Establishment of the Civil Registration of Births and Deaths—the Commutation of Tithes—the Amendment of the Law about Pluralities and Non-Residence—the Cathedral Act—the Revival of Convocation—the Minutes of Education—the Enlargement of the Episcopate—the Appointment of Bishops in Communion with the See of Rome over English Dioceses—and the whole question of the Constitution of a Court of Appeal for the Settlement of Doctrine.

But time will not allow me on the present occasion to do more than refer you to the Charges and published Letters and Sermons of your late Bishop for the exposition of his convictions and conduct about these grave matters. There is indeed a modest reserve about his statements, which would throw a veil over the very prominent part he took in all these difficult

Discussions; but that, I am sure, will only lead you to accept with the more confidence the testimony of those who could not but know what his work really was, that there was not one who during those trying times filled the responsible office that he did, to whom the Church owes, if I may so speak, a greater debt of love and gratitude for the faithfulness with which, through good report and evil report, he carried into all his counsels the deep conviction of his soul, that, after all, the real and absorbing duty of a Bishop is to keep safe from all encroachment that sacred deposit which has been committed to him—the whole Doctrine of Christ and His Holy Church.

But with regard to that other part of his work, the results of which belong more entirely to us in this Diocese, I must speak somewhat more in detail.

One of the last acts of the Episcopate of that gentle, holy man, Bishop Burgess, was to found a Society which had for its object "to assist in providing increased Church Accommodation within the Diocese of Salisbury, and to act in Union with and in Aid of the Incorporated Society for promoting the Enlargement, Building, and Repairing of Churches and Chapels." The founder of this Association did not live to see the success it has met with, but Bishop Denison at once thankfully undertook to carry out the plans of his predecessor, and the whole Diocese has now cause to bless GOD that He put such counsels into the hearts of His servants.

The means of grace have thus been brought within the reach of thousands who eighteen years ago had no

such privileges; and as this has been effected both by building new Churches, and by re-arranging old ones after the model of what they once had been, not only has the primary object of the Society been attained, but, over and beyond this, genius and taste have been enlisted on the side of our Holy Religion, and the Houses of GOD have been made more expressive of the reverence and love due to Him Who is pleased to dwell in them.

I need not refer you to any special instances of this —you must all know numerous cases of a great and happy change in these things;—but you may not all have within easy access such proofs, as have been lying before me, that we have cause both to thank GOD for the past measure of success, and also to carry on the work with all hope and diligence.

The proofs I allude to are these:—

From the foundation of the Diocesan Church Building Society up to the time of the late Bishop's death, the sum of £18,000 had been placed at the disposal of the Committee. Of these charitable gifts 142 parishes have been partakers, at an average expenditure of about £1000 a year; and this sum, so contributed and apportioned, has called forth the further expenditure of, at the very least, £9000 a year. I say "at the very least," because this statement is made upon the faith of the estimates, and in many, perhaps in most cases the actual expenditure far exceeds the estimated cost. Thus we directly connect with our Society an expenditure of £10,000 a year upon its immediate objects.

But this sum is far from representing the amount the members of this Diocese have devoted to such pious and charitable uses. Great works of Church Building and Restoration have been accomplished without any aid from this Society. It has been calculated that about £5000 a year, in addition to the above named £10,000, have been given to these objects; and we may well believe that the example and labours of this Association have not been wholly without their effect in provoking the great and the good amongst us to show this pious and charitable care for the House of their GOD and its services—and so our Society has, either directly or indirectly, been the blessed instrument of causing to be expended, £270,000 on this holy work.

And here I must remind you, for if I did not do so, I should certainly not be acting (as I desire in all things to act) in the spirit and according to the mind of the late beloved President of this Society, that a brother is still amongst us (and may GOD in His mercy long spare him to his family—to his parish—to our Cathedral—to this Diocese—to his Bishop, who knows how to value him), who by his diligence, his courtesy, his punctuality, his patience, his condescension to every detail connected with his office as Secretary, his taste, and his love for all that is true and beautiful in art, has enlisted the general good will of the members of the Church on the side of the operations of our Society, and made our meetings occasions only of blending strong religious sympathies in brotherly love and unity of heart and conduct.

But I am sure that I am only expressing his own

conviction, when I say that he would not have brought to his charitable work such hearty zeal, or have carried it on in any way with such success, had he been without the constant and ready aid of the wisdom, the pure taste, the energy, and the prudence which were combined in such rare proportions in the character of the chief Pastor of the Diocese.

I must add, that it was only natural that he who had been so long a fellow worker with his Bishop in the restoration of ecclesiastical buildings, immediately determined for himself, and persuaded others that his own feeling would be a general one, that the restoration of our beautiful Chapter House would be the fittest memorial the Diocese could raise to one who had himself given without stint time, and thought, and money to everything connected with the offices of our Church, and who had fondly cherished the hope that he might himself have been permitted to perfect during his life the work which God had, it would seem, purposed should be accomplished by his death.

But if your late Bishop's care was thus very great for these Temples of God which are made with hands, this care was but one outacting of that grace that comes from Him, Who will accept of none but a spiritual service, and Who has already set His mark upon the objects around which He would gather our best affections. The souls of our brethren, as having been bought by our blessed Lord and sprinkled with His blood—yea and their bodies too, as the tabernacles of these redeemed, justified, and sanctified spirits, are

very precious—and good as it was to make the houses of prayer tell out by their very form, and fashion, and order the all blessed name of Jesus, it was better, he knew, and a still more binding duty to see that all those committed to his charge should have ready and frequent access to those means, which our blessed Lord had ordained for applying to the redeemed the benefits of His one sacrifice.

There are abundant proofs from the Bishop's published writings that his spiritual being was instinct with this stirring thought; but facts outweigh words, and they are more than enough for my purpose.

The old custom in this Diocese before the present century was, I believe, to confirm only at the few places at which Visitations were held. This number had been afterwards a little increased, but the very year in which your late Bishop began his ministry among you, he formed, with the assistance of the Archdeacons, a much enlarged scheme for holding 28 confirmations in Dorsetshire and 29 in Wilts. At his last tour of confirmations this number was encreased to 45 in Dorset and to 40 in Wilts. He also arranged that there should be an annual confirmation in the chief towns of that part of the Diocese where the general confirmation was not held, so that the Clergy might feel themselves less embarrassed in exercising a wise and considerate discretion in presenting candidates; and those members of the Church whose circumstances made delay unadvisable, might obtain at once the blessing of this ordinance.

And, certainly, the changes in this matter have not

been confined to arrangements affecting mere external order and convenience. I am myself able to give some testimony on this subject.

It was my duty for the first years of my dear friend's episcopate to attend him at his confirmations, and there was then much even in the conduct of the catechumens to excite anxiety and to create the suspicion that they did not make their vows in sincerity and truth. But some years have passed since my duties devolved on another, and I can to my great comfort testify that this year in almost every single case I had no cause to doubt, but rather every reason to hope that the candidates had received a preparation of heart which enabled them to witness a good profession, and made them meet recipients of the sevenfold gifts of GOD's most Holy Spirit.

I will now take another measure of the good that has been effected in this Diocese during the seventeen years on which I am dwelling.

There are in this whole Diocese 556 Churches and Chapels, and out of this number there were, sixteen years ago, two sermons on Sundays in only 143. There are now two sermons or lectures in 426—that is, in 212 out of the 258 Churches and Chapels in Wilts, and in 214 out of the 298 Churches and Chapels in Dorset.

Of the 84 Churches and Chapels in Dorset, and 46 Churches and Chapels in Wilts, where there are not two services and two sermons, the account is as follows:—In Dorset, in 16 parishes where there are two Churches, there is only one service and one sermon. In 33 parishes where there is one Church there is one sermon, and in 24 only one service. In

35 parishes held in plurality there is but one sermon, and in 33 parishes similarly circumstanced one service.

In Wilts, in 18 parishes where there are two Churches there is but one sermon, and in 17 parishes one service. In parishes where there is but one Church there are only 4 cases where there is but one service, and 16 where there is but one sermon. In parishes held in plurality there are 10 cases in which there is but one service, and 12 where there is only one sermon.

In 1842, the Bishop spoke in his Charge of an improvement in the observance of Ash Wednesday and Holy Thursday—" till of late (he said) almost universally neglected;" but by the returns I have lately received from you, my Reverend Brethren, I find that in the 556 Churches and Chapels of this Diocese Ash Wednesday is observed in 363, and Holy Thursday in 325; there being 81 Churches in Wilts and 112 in Dorset where Ash Wednesday is still, I regret to say, disregarded, and 98 in Wilts and 133 in Dorset where the feast of our Lord's ascension is still not kept.

And to give one more, and a much more important instance of the increase in the ministrations of the Word and Sacraments, I find that in 1841 the Holy Communion was celebrated every month in only 35 parishes, and that it is now celebrated monthly in 181—in 102 in Wilts, and 79 in Dorset. I thankfully recognise in this change the earnest purpose of my Brethren, " ut quos tutos esse contra adversarium volebant, munimento Dominicæ saturitatis armarent."[a]

[a] Cypr. Ep. 57.

All these things shew that we need not doubt that the Spirit of our God has been pleased during the time of which I have been specially speaking to carry forward His gracious work in this Diocese; for when we see the means of grace used in a more trusting and loving spirit, we must in faith and charity feel assured that such hopes are not vain.

But other instruments besides those that I have named have been also used during the same period. Thus for example, the very first year after the Bishop had been called to his ministry, he took steps to give organic shape and system to the strong desires which were shared by this Diocese with many other parts of our country to extend and improve the education given to our poorer brethren and to those of a higher class. In 1838 an Association was formed with this object, and I believe that you, my Reverend Brethren, will agree with me in thinking that the work it has accomplished has not a little contributed to the marked improvement[a] you have been able to make in the whole preparation of the candidates for confirmation. Little, indeed, has been done by the Society to compass two of its objects, namely, the assisting to build elementary schools, and to improve the education of the middle classes. The reason is this—the Board of Education have only had at their disposal means just sufficient to do that to which they attached the greatest importance, viz., the establishment and carrying on of a Training School for Mistresses.

[a] Charge of the Bishop of Salisbury, 1839, pp. 29, 30.

That School was founded in 1841, on the principle that the work of education is "a Christian calling, a ministration in the Church of Christ;"[a] and I can confidently say that this principle has never been forgotten, and that upon the foundation thus so wisely laid, an institution has grown up which is not only full of promise, but has already supplied many of our parishes with teachers trained to look to their Clergy as their Spiritual Fathers, and to seek for tokens of success in their calling, not so much in the intellectual attainments of their pupils, as in the ornament of an obedient loving spirit and pure life, and all the other graces of the character of GOD's children.

The yearly Reports of the Association have already given you much information about its receipts and expenditure, and some other details; but the following statement will put you in possession of a general summary of facts connected with it:—

The Association had expended since the time of its formation to the end of 1853, £21,767 10s. 2d. Of this sum more than one half, namely, £11,935 16s. 7d. has been contributed by the members of the Church in this Diocese. Of the remainder, between five and six thousand pounds have been paid by the pupils and their friends.

The cost of the Training School, including the value of the fee given by the Dean and Chapter of Salisbury, was above £8000; and at the time of the Bishop's death, 243 pupils and 41 existing mistresses had been

[a] Charge of the Bishop of Salisbury, 1845, p. 23.

received into the School. That some of these 284 pupils and mistresses have not become efficient teachers, and given proof that they had learnt what was the blessedness of their calling, is of course what was to be expected; but I can still say that the excellent lady who has for nearly fifteen years conducted the Institution with such wisdom—such devotedness—such gentleness—such a single eye to duty—such consideration and patience, as to have drawn around her the affections not only of her pupils but of all who have been conversant with her work, has had in the change of heart and character in some of her pupils, and the growth in Christian stedfastness of others, good cause to rejoice and take courage. She, too, like all others who were, under our dear Bishop, carrying on any part of the work of the Church, was ever supported and cheered on by his earnest sympathy and encouraging counsels, and by the repeated assurances he was ever giving her that her great influence over and successful direction of the minds of her pupils had only deepened the feelings which he thus expressed in 1845: —"There is no single thing since my connexion with this Diocese which I look back upon with more satisfaction than the having been in any degree instrumental in the establishment of our Training School."[a]

I must not leave the subject of Education without reminding you that he organised a system of Diocesan Inspection, and that in his last Charge, after thanking the Rural Deans and those who assisted them, he

[a] Charge of the Bishop of Salisbury, 1845, p. 23.

reported to you that the plan had worked well; "The practical advantage," he said, "which is found to result from the visits of the Inspectors commends them continually more and more to the managers of schools."[a]

Another Institution which was tenderly fostered by his care, and to the spiritual charge of which he devoted during the last year of his life very much time, is the Penitentiary.

It was mainly through his personal exertions that funds were raised for the purchase, enlargement, and re-arranging of the present house; and it was through his influence, and especially through the recollection of what he had been as her Parish Priest, that the present devoted lady was led to give our Institution her gratuitous and invaluable services, and to take upon herself the very trying yet noble office of ministering to the spiritual necessities of penitent women, and of seeking to re-establish them in the faith and love of modest, industrious, gentle sisters in Christ.

Then again, they whose bodily diseases bring them to our Hospital at Salisbury owe it to him that proper provision has been made for giving effect to GOD'S purposes of mercy in visiting His children with the sorrows and pains of sickness.

When he first became a subscriber to this excellent charity, he found that there was no longer any House of Prayer in which they whose sickness did not confine them to their wards could join together to the comfort of their souls in the ordinances of the Church; and,

[a] Charge of the Bishop of Salisbury, 1851, p. 11,

what was of more importance, that the stipend of the Chaplain was so small, that he was necessarily prevented by other duties from giving to the sinner in the hour of his trouble or to those whose hearts God had opened by their affliction, the regular ministrations they so much needed, and which were, he rightly considered, due to them from their richer brethren.

But these defects were, under the Bishop's influence, removed in 1843 and the three following years. The endowment of the Chaplaincy was raised from £40 to £100 a year, and a rule was in consequence made that the Chaplain should not in future hold with this office any other chaplaincy, or any school or cure of souls. A chapel was fitted up, and before the close of the year 1846 new wards had been built, and other arrrangements made to secure for the patients the best treatment which the skill and kindness of the medical officers could apply to their case. The Governors have shewn their sense how much the Hospital was indebted to the Bishop by calling one of the new wards by his honoured name.

And, indeed, my Reverend Brethren, wherever I go, in the cathedral city, and, I might say, in almost every parish of my Diocese, my mind traces the same inscription on schools and churches,—yea on every thing which would persuade men so to live that they may die with the hope of a Christian. My beloved friend and Spiritual Father had been called of God to do the work of a Bishop, and we are surrounded by tokens of what was the measure he took of that work, and how, in doing it, "he made full proof of his ministry."

I have also had before me some details of the progress of one more Society, in which he took a very deep interest, as being the means of making the dependencies of this great Empire, which comprises at least 100 millions of heathen, partakers of the blessings of the Gospel, and of keeping and building up in the true faith our emigrant population; and these details all go to prove the same thing, that a great change for good has been effected in this Diocese during his Episcopate.

In the year 1837 there were 13 District Associations for collecting contributions for the Society for the Propagation of the Gospel, and these offerings amounted to only £266.[a] There are now, I am informed by our excellent Secretary, 26 District Associations and 342 Parochial Associations, and the sums remitted to the Parent Society, in 1854, were as follow:—Donations and Subscriptions for general objects, £1771 15s. 6d.; Donations for special objects, £60 4s.; Collections under the Queen's Letter, £703 18s. Donations were also, in the same year, promised to the Melanesian Mission Fund to the amount of £1577 2s. 6d.

Some of you may remember his saying from this place just ten years ago, that when he was harassed in mind with reflections upon the condition and prospects of the Church, that, as his own Diocese presented to him "the signs of improvement in all those respects in which inward life would outwardly develop itself, he took courage, and was of good hope."[b] And sure am

[a] Bishop of Salisbury's Charge, 1845, pp. 50, 51.

[b] 1845, p. 13.

I, my Reverend Brethren, that if you and I had happily any part or lot in this ministration to our Bishop of courage and hope, he has well repaid us for that service by bequeathing to us his work, and with it the marks of blessing his God has impressed upon it, as a means of stirring up our hearts to follow his faith, "considering the end of his conversation, Jesus Christ, the same yesterday, to day, and for ever."

And yet, perhaps, we have received from our Bishop a still more precious legacy than even such fruits of his faith and love as I have mentioned.

Having learnt to realize the true relation in which the Church of God stands to her Head, and to His all-gracious work, he had fixed before his mind a very high standard by which to measure both the power and the duty of the members of that body. He read in the words of our blessed Lord, "All power is given unto Me," the assurance that there was nothing which came within the limits of the love of Christ that the Church of which he was a chief Pastor could not effect. His eye had discerned that the Bride of the Saviour was "all glorious within," and so he was earnestly purposed, that he would endeavour that in his Diocese there should be nothing in her outward appearance—in her services or in the life and conversation of her clergy, which should throw doubt over the Psalmist's prophecy, "the King shall have pleasure in thy beauty." Then, again, he was not only a man of a most orderly and regulated mind—ready himself to recognise the claims of all rightful authority—punctually fulfilling the rule of Holy Scripture to give honour to those who

were set in authority over him, but he knew that the appointed order of the ministry, and all Church ordidinances were sure signs and tokens how our heaveuly Father purposed that His children should hold communion with Him. He also felt that it was a primary duty of one who filled his office to help to make any changes which might bring the members of his Church into closer communion with their Lord, and so enable them to partake more frequently and with greater delight in the riches which were hid in Christ their Saviour.

My reason, my Reverend Brethren, for reminding you of these things, is that this sure belief that he had received by the gift of Christ power, and the keen sense of the responsibility which this gift brought with it, co-existed with remarkable calmness of spirit—prudence—-consideration for others—-gentleness in pressing the weight of authority—a patient abiding of times and seasons—a ready compliance with circumstances, if no principle was involved in it—a contented acceptance of small improvements as an earnest of greater ones, and a willing admission that the spirit of the most loyal obedience may not always be able to prove its sincerity by a rigid adherence to the strict letter of law.

They who were in the habit of frequent intercourse with him may well have drawn from his conversation and counsels a store of principles of strong sense and holy wisdom, which both opened to them some portion of the inner part of his life, and explained to them the secret of his steady and unvarying success. But very

much of this instruction may be also gathered from his writings. I will explain what I mean by quoting to you a few of the maxims and principles by which he governed his own words and deeds, and by which he endeavoured to shape the conduct of others.

"Changes," the Bishop said, "should never be made suddenly or without a consideration of circumstances."[a]

"The work of the Christian Ministry is in the hearts of living men, who are to be acted upon not by naked laws, but by moral influence."[b]

"Outward observances are not to be forced as mere duties on those who are incapable of receiving them, but to be offered as means and opportunities of spiritual edification to those whose hearts are prepared by Divine grace to accept and profit by them."[c]

"Every one who quietly and unobtrusively, in zeal and love, does his proper work, is a real champion of the Church, a true element of its strength, and a pledge of its perpetuity."[d]

"No earnestness for truth can justify a spirit of bitterness."[e]

"Never sacrifice principles, because there are impediments in the way of their practical development.[f]

"The wounds of the Church are not to be healed by any more stringent application of rules."[g]

"Modifying influences must be allowed to long-established custom."[h]

[a] Bishop of Salisbury's Charge, 1839, p. 11.
[b] 1845, p. 6. [c] 1842, p. 13. [d] 1851, p. 42. [e] 1845, p. 5.
[f] 1842, p. 31. [g] 1845, p. 8. [h] 1845, p. 10.

"They who deem lightly of the rightful organization of our Church and its divine character, peril the maintenance of the faith entrusted to it."[a]

"In all increase of outward observances it is most necessary watchfully to guard against the paralysing influence of formality."[b]

"Eschew party feelings and party appellations—cleave to catholic truth, without arrogating any distinctive title as doing so."[c]

"All differences of opinion are not differences of faith, or incompatible with unity both of faith and charity."[d]

"The principle of the Reformation was not the discovery of a *new* doctrine, but the recovery of primitive purity."[e]

"Religious differences make it impossible for the State to establish at the public expense any satisfactory system of combined education."[f]

"Never consent to separate the letter of GOD's word from those doctrines which it is intended to convey."[g]

"It is very unwise unnecessarily to increase the difficulty of acting in a position you may be forced to occupy: this is often done by intemperate language."

Take care to make a clear "distinction between the imperfections and faults of the instruments, and the effects wrought through them by the providence of GOD."[h]

"The real springs alike of personal acceptance and

[a] Bishop of Salisbury's Charge, 1851, p. 24.
[b] 1842, p. 13. [c] 1842, p. 20. [d] Ib., p. 21. [e] Ib.
[f] 1845, p. 21. [g] 1851, p. 16. [h] 1845, p. 15.

of ministerial usefulness are those which are hidden from the eyes of men, and which centre in and issue forth from our blessed Lord."[a]

" Religious unity being denied to us, it were unjust and unwise to refuse to admit the consequences of our divided state."[b]

" Parliament being a mixed assembly of all who profess and call themselves Christians, it is, perhaps, better to tolerate almost any amount of evil in the Church than to seek the removal of it through legislation, which may be exercised in a spirit not derived from the Church."[c]

" I deeply share in the feeling of those of my brethren who are anxious for more ready access to me for counsel and encouragement. It is one which it has been my desire to encourage; and if in any degree, either from natural defects or from other causes, I have failed to go to the extent I could wish, it will be my object to repair this deficiency; and if life and health be vouchsafed me to employ them, as it is my duty to do, to this end."[d]

" The extension of the Episcopate should be made on the principle of restoring a balance which has been deranged by the increase of the other parts of our social economy."[e]

" The character of an ordained servant of a heavenly Master attaches to a clergyman under all circumstances and wheresoever he is: there is a certain sacred so-

[a] Bishop of Salisbury's Charge, 1842, p. 7.
[b] 1851, p. 35. [c] Ib., pp. 37, 38. [d] 1848, p. 27. [e] Ib., p. 22.

briety befitting it which is not only at variance with whatever is vicious, but which makes occupations unbecoming, and places and scenes and modes of amusement altogether unsuitable for the clergyman, of which, in other persons, the excessive use is, perhaps, alone to be condemned."[a]

" The co-operation of our lay brethren we should be most eager to secure; all we must require is, that they should be persons of competent intelligence and of approved attachment to the Doctrine and Order of our Church."[b]

" Any new arrangements about our Cathedrals should be made upon different principles from those embodied in the Act of 1840. The changes then made were not measures of Reform, properly so called. They were directed merely to the abstraction from those bodies of a portion of their revenues, to be employed on other purposes which were deemed to be of greater utility; but they called forth in them no new powers of usefulness, or effected any adaptation of their resources to the altered state of the Church."[c]

" The improvement I have been anxious to promote in my Diocese is that which shows itself in an increased attention on the part of the Clergy to the duties of their sacred calling, and a fuller provision for the spiritual wants of the people, and this effected with calmness and consideration, without excitement or extravagance."[d]

[a] Bishop of Salisbury's Charge, 1842, pp. 8, 9.
[b] 1848, p. 16. [c] Ib., p. 34. [d] 1845, p. 8.

This last statement, which was a summary of all your Bishop's endeavours to govern and feed the flock of Christ committed to him with a true pastor's care and love, was made ten years ago, but it tells you what was the object he still had before him, when it pleased GOD to take him from us and to commit the work he had carried forward to the edification of the Church of our country, and specially of this Diocese, to other hands.

It was, indeed, with fear and trembling, and with an aching heart (GOD is my witness), that I allowed myself to be persuaded that the lot had fallen upon me by GOD's will; but all I will now say about my conduct in that my day of trial is this—If the training and discipline which I enjoyed through an unbroken friendship with such a man for 23 years—if the having been allowed to be oftentimes a sharer of his counsels and a humble instrument of helping him in any degree in some of his works—if the cherishing with the feelings of the highest and most devoted admiration the recollection of his life—as the example of a holy, understanding, able, wise, prudent, humble, generous, forgiving, considerate man, indefatigable in work, and calmly patient about everything which was not within the proper compass of his power and duty—if these things be any qualification for the office he held, then I admit that I was aware that I had that qualification, and that I allowed the sense of my having it, and the knowledge what were his wishes on his death-bed about his Diocese to give in some degree an answer to the question—"Are you persuaded that you are truly called to this Ministry?"

And now, my Reverend Brethren, as I have thus taken upon myself this office, I must not allow my feelings (however natural) to deter me from exercising as on this day one of the proper functions of it—which is to inform you of your duty, and to exhort you to fulfil it. This I have already done to a great extent through both the works and words of my predecessor, and now only the less grateful part remains, and I must leave the past, which has been so deeply impressed with the footmarks of God's blessing, and must advise you what is the work now set before you and me, and seek to persuade you that I have by my office a claim for the same sympathy and support you so readily gave to him whose seat I now occupy, and that my greater need of such aid gives only added weight and sanction to my claim.

Great and successful endeavours have been made during the last seventeen or eighteen years to engage the members of our Church in works of Piety and Charity. The Reports of our Church Building, Missionary, and Education Societies—of our Penitentiary and Hospital—supply, as I have already shewn you, plain proofs that this Diocese has learnt to care for these things. And well is it for us never to forget that such progress has been made at the cost of much faith and love, and through God's great goodness. But yet it is also our part, not to be content with what has been thus done, but with praises and thanksgivings to use the labours of others as means to still greater, and more wide spread results.

Many and many Churches have indeed been restored

and new ones built, but there is a vast work still undone; and who could venture to say that the sums raised for Education, for restoring fallen women, for Missions, and for Hospitals, prove that the sin of the Pharisee, professing without doing, is not ours?

Such a subject as this can never be out of season when a Bishop is addressing his Clergy, but there are special reasons for my pressing it upon you at this time.

Our Gracious Sovereign has been advised to break through the custom of issuing each year a Royal Letter in behalf of one of the three great Church Associations, the Society for the Propagation of the Gospel in Foreign Parts, the Church Building Society, and the National Society for Education.

I am not about to question the policy of such advice, or even to urge you to try by petitions to get such advice reconsidered; but I would rather shew you how we ought to meet this change, and how the withdrawal of this aid may perhaps minister to a habit of more abundant almsgiving, and the removal of some causes of strife.

One of the effects of the suspension during so many years of the Church's functions of deliberation has been that many of her works have been left to the care and voluntary efforts of self-constituted bodies of her members. Great preferences, as was natural, have been felt by different persons for different Associations, and sometimes these preferences for one or more Societies have rested upon grounds which seemed to them to involve distrust of and opposition to other Societies. I own that I do not see my way at present out of these

difficulties of our position; and although I have very decided and, as I think, most reasonable preferences for some Societies, I cannot claim an unwilling and sole support for them as long as the others are conducted on principles not subversive of the order of the Church. But if there are these difficulties about Societies and they be such that I cannot speak, I feel, with authority about them, I have no such embarrassment about the objects, which those Societies are intended to further. On the contrary, I feel that neither you nor I can be faithful to our ordination vows, if we do not our very utmost to obtain for their support the alms of every widow and every Dives—the mite of the one and the gold and silver of the other. Of the objects of which I thus speak, I would make a two-fold division—those which are confined to this Diocese—and those which belong to our whole Church. The former division would include Hospitals—the Building and Restoration of Churches in the Diocese—the Training of Teachers for Elementary Schools, and the Building of Schools—and the Reformation of Sinners, whether male or female; and the latter division would consist of Home Missions and Foreign Missions.

There is not, I am sure, one of these objects which cannot lay its claim on every Churchman in the name of our blessed Lord. Each one of them says, in giving to me, you are giving to Christ, and each one can also add, if you give to me for Christ's sake, your gifts are fruits of faith and love which will abound to your account. And so if we once thus realize the true position that good works hold in the scheme of grace

we shall not be afraid of pressing *heavily*, as it is sometimes not rightly said, on the poor man, whose poverty is not, according to the doctrine of Christ, to exclude him from that loving service, which his heart delights to pay to his Lord and Master. What then I desire to impress upon you is, that persons ought to be trained to look upon almsgiving, whether in aid of the poor and needy, or in support of such pious and charitable objects as I have mentioned, as a necessary expression of the inner life, and that the faithful should have more frequent opportunities of offering such sacrifices of praise and thanksgiving.

I fully believe that hitherto we have not, as a Church, thrown ourselves with proper trust and confidence on the bountifulness of our Brethren.

But our circumstances will now make it more easy to discharge this duty towards them, and you will, I know from my own happy experience as a parish Priest, find in your people a forwardness and a readiness of mind and heart, which you may at present scarcely expect. There is, however, one act of thoughtful consideration which I think they may fairly expect of you. The offerings should be collected in such a manner that no one may know what his neighbour gives; and so no man may be tempted by wrong motives to give grudgingly, and the man of enlarged charity may not, from different, but yet false motives, feel bound to straiten his desire to give plenteously. I am quite aware that such a system as I have spoken of cannot become general at once, and I am far from wishing to disarrange any good existing plans for fixing in works of piety

and charity the earnest purposes of true Christian hearts, and this feeling has made me welcome the desire of the Archbishop of Canterbury that I should request you to make a collection in your churches before the end of next November, which will be given in equal parts to the Incorporated and the Diocesan Church Building Societies. A letter from me on this subject to my clergy will reach you, my Reverend Brethren, in a few days.

But if what has been already done about almsgiving tells us that it is our duty and supplies us with a motive to abound yet more and more in these good works, the same lesson may be learnt, and in the same way, with regard to every other function of our ministry; and though I can accept without the slightest misgiving the witness of our late Spiritual Father, that in all his doubts and perplexities, he found comfort in the belief that his own clergy were executing their office to the edifying of the Church, and to the honour and praise of God, you would, I am sure, my Reverend Brethren, be the last to deny that there was still room for improvement, or to claim exemption from my admonition on the ground that your ministry already gave proof that you had exhausted the fulness of the meaning of those sayings Ταῦτα μελέτα, ἐν τούτοις ἴσθι.[a] Nor will I try to set before you in any words of mine the limits of this charge of the great Apostle. The translators when they said "give thyself *wholly* to them," did all that could be done to help each of you

[a] 1 Tim. iv. 15.

to trace out those limits for himself. I will rather confine myself to some special counsels about the pastor's duties.

I shall not, I am sure, be misconstrued by you, if I say that the burden that presses most heavily upon the heart of a faithful and true pastor is the thought that his labours bear such little fruit in the conversion and building up of souls—the knowledge that even those whom GOD has in his providence brought under his special care, have not acquired a relish, so to speak, for the savour of spiritual things—still neglect the means of grace—or have given themselves to some superstition, or wrong form of religious profession. It is not, maybe, that he complainingly forgets that all is of GOD, but his conscience is ever telling him that his heart has often been at fault in the work—that the honour of that Name in which he ministered, and the value of that soul to which his Saviour had sent him for its healing, or increase of health, had not laid their constraint upon the best powers of the inner man. And, if this account, which our conscience gives, is the true one, the evil is surely not beyond a remedy. Seek, my Reverend Brethren, by prayer—by reading the Holy Scriptures, and by such studies as help to the knowledge of the same, to get a clearer and a steadier view of your own position in the Kingdom of Grace—to apprehend with a more lively faith these two facts, first:—that though Christ is the only ruler and priest of His Church, we are His organs—shadows of Him—instruments by which He works—He teaches—He baptizes—He feeds with the bread of life—He blesses.

Secondly:—that God has been pleased, though the work is altogether His, to connect it with the moral and intellectual fitness of His instruments—their gifts and graces—and then, having this sense both of responsibility and power, master the special circumstances of the case which requires your treatment, make a particular preparation for each separate ministration, and so prepared, go to that soul which thus claims your services, and address to it that message which has been committed to you, and to the truth and comfort of which your own mind and heart should be able to witness as you deliver it. The delivering such a message includes instruction in that blessed book in which God shows us *how* He works—direction about fixed habits of life and devotion—the giving definite rules of guidance to the cross of Jesus, through those outward means which are the mysterious approaches to that one standing place of the Redeemed—and you must further gain access on your kness, through your Saviour, to the deep-set convictions of him to whom you thus minister.

"All things," we know, my Reverend Brethren, "are possible to him that believeth," and I am not over bold in saying that the salvation of that soul is within the power of your faith. Determine to extricate that poor brother from the power of Satan by the strength of Christ, use that strength with an awful sense of the preciousness of that gift, and so—humbly, courageously, perseveringly—and you shall prevail. That brother shall in his home, in his duties abroad, in the Church of God, give proof that he has, by your means, been enabled to

touch his Saviour, and has by that touch been made whole—yea, and more, he will then be meet to undertake himself a ministration of mercy towards his fellow men. He will cause your heart to rejoice, not only by his own walk as a child of light, but by his endeavours to persuade others to forsake the ways of darkness. Having had his ears opened by the spirit of truth to receive sound doctrine and having the comfort and peace of a heart reconciled with his God, he will not listen to the extravagant and false promises of either mistaken, self-willed, or deceiving men, and he will warn others that their way is not the way marked out by our God for His elect.

In this manner every Parish Priest may in time find that God has supplied him with special aid in his work, and that of a very influential kind. He will not only have those as fellow workers who have gone on increasing in favour with God as they have advanced in years, but they "who have had much forgiven them" will readily accept a mission at his hand, and will gladly do their part in their parish, whether in awakening those who seem all but dead in trespasses and sin, or in comforting the afflicted, or in relieving the poor, or in giving instruction to the ignorant, or in assisting the dying. Only let him cast the principles and feelings of his converts into the moulds of the Church—her forms of sound doctrine, and her holy observances—and he will find that there will always be those amongst them whose ministrations instead of making or increasing confusion, will be very powerful for good—for attaching to our holy Mother, the Church

of our dear country, the hearts of all who have learnt the doctrines of the Cross. Let us only use the plain rules and teaching of our Church, and then we need not be prevented from taking such advantage of our liberty, from the fear of its abuse.

But if there is to be more vitality thus thrown into our system, such life must be nurtured, developed, and trained by a fuller use of the means of grace; and it was partly with such an object that the Church has provided a daily order for Morning and Evening Prayer. I say partly, because even if such a rule had no such *direct* object, the form and fashion of a Body living in habitual sympathy with the continual intercession of our great High Priest, could not be other than that of worship—and because it may be that changes must take place in these Offices before *many* people can assist at them.

What these changes ought to be I am at present unable to say; and I confess that I am, for many reasons, glad that the subject is put off for at least a year.

One of my reasons for approving of such delay is, that whenever a change is made, it ought to be done so advisedly, and on such acknowledged principles, that the question of change may not soon arise again. There is an instinctive feeling against changes in religion, and such an instinct is most surely to be cherished, rather than disregarded. It was the saying of St. Augustin —"Mutatio consuetudinis etiam quæ adjuvat utilitate, novitate perturbat;"[a]—and it is to this general

[a] Aug. T. ii. p. 126, D.

principle that I am ready to trace the objections which have reached me from a few parishes to the revival of the practice of administering the Sacrament of Baptism in the congregation. The rule of our Church about it rests on such clear reasons of expediency and charity, that Christian people would, I am sure, desire to have the rule acted upon, at least under the common restriction of once a month, had not a long custom taken up in their convictions the place of this law.

But to return to the proposed changes in the daily order for Morning and Evening Prayer. I must request my Clergy not to make, whilst these questions are not settled, any unauthorised changes for themselves. By so doing they would place me in the position, which I hope never to occupy, of having either to cause them to undo things which may have been acceptable to their parishioners, and may in themselves be working for good, or to sanction what I have no right to do. This remark does not apply to the use of the Litany alone in the evening, in those places where, on the same day, the Office for the morning, and the Litany, and the Order of the Holy Communion, and the Office for the evening have been already used. However, a little more patience, a little more training to use gratefully and well the instruments we already possess, will do us all good, and prepare us for the better use of any privileges which our Lord may be about to give us.

And, without entering upon the question of the obligation to use the daily offices, I should, I feel, be guilty of a want of loyal dutifulness to my Lord and His

Church, if I did not here bear witness that I entirely approve the attempt some of you are making to afford by daily Offices and more open Churches "a calm retreat from the bustle and cares of the world, and spiritual refreshment for the wearied soul."

Certain is it, that we, the Clergy, cannot spend our time more profitably than by going forth to meet our Lord in such acts of faith and love. When we thus testify with the Apostles "We will give ourselves continually to prayer and to the ministry of the word," we may say, "Talia Christus videns et audiens gaudet."[a] Nor need such services (I speak only what I know) withdraw, as some holy men fear, one moment of time from the bed of sickness and other pastoral work; yea, rather, they will in some cases, by helping you to systematise your time and to regulate godly purposes, secure you more time, and will most surely enable you to use all your time with the hope of a better result.

And here I cannot pass by the fact that the war in which we are now engaged should, by its bitter sorrows —its long and protracted trials, help us to bow our hearts in prayer before Him, who holds in His hands its issues, and should enable us to grasp with a firmer faith, and to use with a more practised mind and heart, this most powerful instrument for turning aside the evils of this visitation. God forbid that any man should by habit become callous and indifferent to its daily horrors; or that we, the Clergy, should forget that it is our part, without entering upon the question

[a] Tertull. ad ux. Lib. ii.

of its policy, to endeavour to chasten and bring into subjection to higher principles all mere excited aspirations after military glory. Rather, my Reverend Brethren, we should act in the belief that there are now, at any rate, some in our parishes who would in this season of sore distress thankfully bring into the courts of the Lord's House, day by day, the earnest intercessions of a father, or a mother, or a wife, or a child, or some dear familiar friend, that those they love may be given to their prayers—that the nations of the earth may be reconciled, and that so our homes may no longer be filled by wars and rumours of wars, with fears or lamentations.

It would be worse than idle to speculate what may be our God's secret purpose in having permitted Nation to rise against Nation; but there can be no doubt that He in this act of His Providence would carry to every man's heart, whether in his chamber or his family, the duty of prayer, and that He is by it inscribing afresh on every house that is His, the words, "My house shall be called the House of Prayer." And well then may it happen, when God is thus teaching us to pray, that if even only a very few are able to join in the daily services of the Church by their bodily presence, many when they hear the Church bell, will gladly welcome the sound as a notice to them of your charitable work, and an invitation to them to bring their hearts into communion with yours at the throne of grace, and that thus in due time the words of St. Jerome may become true of our rural population—"Quocunque te verteris, arator stivam tenens Alleluia

decantat, sudans messor Psalmis se avocat, et curvâ attondens falce vitem vinitor aliquid Davidicum canit."[a]

I will only add one caution. The thought should have its proper weight with you, for it is one of a very practical bearing, that all outward religion ought to be the development of the grace within the heart, and that if we would safely use more privileges ourselves, or supply others with them without peril to their souls, we must do so with "Godly fear."

And does not this caution easily pass into an exhortation to brotherly love and Charity? It may be that some of you may through such fear allow too much weight to such a consideration, and that others, not feeling its influence to a like extent, may act without the same regard to the danger I have mentioned. And if on no other ground, yet at any rate seeing that such differences even about the use of privileges are thus susceptible of a good construction, I beseech you, my Reverend Brethren, let not brother judge his brother, but let each man prove his own work; yea, and to extend the principle of this caution more widely let each Parish Priest confine himself strictly to his own appointed duties, and look upon his own cure as the proper sphere for the exercise of his faith and love. Small parishes have their difficulties as well as large ones. It is no easy matter, even in them, to do all that lieth in you to save souls; and no brother will at the day of account find that his own special responsibilities have been too few. A great Bishop said, "Detrahere aut detrahentem audire

[a] Jer. Ep. ad Mare.

quid horum damnabilius sit non facile dixerim;"[a] and I beseech you, my Reverend Brethren, to use no harsh or unkind words such as are sometimes uttered about Honesty, Subtlety, and so on. Any charge of dishonesty is most galling to an Englishman, and rash words about subtlety may be used as arguments even against that full confession of faith, which we all believe was contained in the short confession the Eunuch made to St. Philip. Be also, I pray you, very careful to avoid the sin of bearing any false witness, and in those slight and outward differences which often imply no real difference of creed between members of the same Church, act as far as you can possibly with a safe conscience, on the advice of the great Latin Father—"Nec disciplina ulla est in his melior gravi prudentique Christiano, quam ut eo modo agat, quo agere viderit ecclesiam, ad quam forte devenerit."[b]

I am, indeed, persuaded that the more we all know of one another, and the more our hearts are trained to meet in that one centre, the work our blessed Lord has committed to us, the more ready we shall be to condescend to one another's infirmities, and so the more uncalled for and aimless such counsels as these about Brotherly love will become; and I believe that an arrangement I have lately made at a meeting of the Archdeacons and Rural Deans, to revive the meetings of the Clergy in their Rural Deaneries, will in no small degree help to bring about this good result. Such

[a] St. Bernard de consid., Lib. ii. 13.

[b] Aug. T. ii. 124 D. and 81 E.

meetings will have no tendency to separate brother from brother, or to exaggerate the importance of some differences; and they will give me many opportunities of communicating freely with all the clergy on Diocesan or Church Questions, and of ascertaining their deliberate judgment about them. Then again, if Convocation is ever to become in our generation a useful assembly, it must be through the training the Clergy receive in these smaller assemblies, and in them too that the laity must be first at any rate brought to a careful consideration of the true bearing of Church questions, and Churchwardens confirmed, by their intercourse with and free discussion with their clergy, in their attachment to the doctrine and discipline of their Church.

But I must not stay longer even on this great subject—the means of our all living together in entire brotherly love and unity—for I have still a few more things to say to you which may, I trust, help us so to raise the standard of faith and practice in our Church, that we may be able to address in her name to all gainsayers the words of Him who is her Head, "If I had not done among them the works which none other man did they had not had sin."[a]

One of *my* principal means of helping in any such work, is by being very careful whom I admit to Holy orders, and by exercising a watchful care about those Clergy who seek to minister in my Diocese. And here I must say, though very unwilling to publish any such notice,

[a] John xv. 24.

that I am resolved not to be in future content with the very slender preparation which I have sometimes allowed to qualify for ordination; and that in every case I shall require as a preliminary qualification for examination in other things, good proof that the candidate is no novice in the study of Holy Scripture and the Book of Common Prayer. Unless I do at least thus much, I shall fall into the sin of giving no heed to the ghostly direction I have received from St. Paul through St. Timothy—"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."[a]

But I must also add to this notice, that my long experience of these things enables me to acknowledge with great thanks, that much has been already done by King's College, London, and the Theological Colleges, to lessen the great evil to which I have felt obliged to allude.

With regard to the Clergy who have no cure of souls in this Diocese, I must restrict the services of any who have not first obtained either my leave or licence to two Sundays; and I request that before you enter into permanent engagements with any Curate you will first send me the name and testimonials of the Priest or Deacon you may wish to appoint. Such a regulation will not cause you, I trust, any inconvenience, and will enable me to protect you all, as well as myself, from the intrusion of those whom we are alike anxious not to have amongst us.

[a] 2 Tim. ii. 2.

But even if men are good and able ministers, they may not be persuasive preachers; and such shortcomings as preachers are most striking in our ministrations to the ignorant, careless, and wilful sinners: and this will become more apparent, should the practice become more general of going forth into the streets and highways, and seeking by such functions to snatch souls from the power and dominion of Satan. Great improvements may, I question not, be made by us in these things. Perhaps most of us, may I not say all, might discharge this duty with more power and a better hope of a blessing, if our care about this most precious means of grace were more commensurate with its end and object—the turning souls to God, and the building up in their most holy faith those who have already tasted of the heavenly gift. Then again, more special training for the ministry of the word and sacraments—the belief that prophesying is a special gift of God's Holy Spirit—a deeper knowledge of the Word of God—a more entire dependance on the assistance of the Holy Ghost—a more burning love for Christ and so for the souls for whom He has shed his most precious blood—such a lively faith—such a realization in the preacher's own soul of the blessedness of which he is speaking, that he can with all the power of a good conscience, and in words of sincerity and truth say, "We speak that we do know, and testify that we have seen,"[a] these and such like things will do very much to make our sermons carry home

[a] John iii. 2.

conviction to the hearts of those who know not Christ and His Salvation.

But still it is impossible to expect that all Parish Priests can become qualified for the special work I have alluded to, or for those stirring exhortations to which particular seasons of the Church give such fitting occasion, and I think that these things could only be done by preachers selected for these Ministrations, and commissioned by their Bishop through some well constituted Board for giving this effectual aid to the Parish Priests.

The subject is indeed full of difficulty, but a Bishop and his Clergy should not desire to avoid it on this account, but readily engage in the consideration of it in the full assurance that they will be able to bring it to its right conclusion.

Another want, and one of which the members of our Church become more sensible every year, is of a good Hymnal. Nothing, I believe, is a more powerful instrument for good than Music and Spiritual Songs. We have in the Psalms of David and the authorised Hymns of our Church, and in the music to which they are sung, an inestimable treasure, but the richness of this possession does not place us beyond the want of that of which the Church of Christ has in some other languages a much richer store. At present, there are not, I believe, materials for any compilation to which I should desire to see our Church fix her authority; but I hope that in the course of the year one will be printed in this Diocese, which I shall be able to recommend in preference to any I have yet met with. I think you will find in the book I speak of, much

help in both stirring up warm feelings of devotion, and also in gathering them, when thus awakened, around all the facts of our blessed LORD's Mediation and the faith and love of those of His disciples whom His Church has set before us to follow, and that by so doing you will be only meeting a want felt by all classes of your congregation. But sure I am that you will, by so doing, enlist on your side the sympathies of your poorer brethren; and to you I need not say that they are those for whose peace and joy, and strong consolation, we must ever feel, for Jesu's sake, most bound to care.

For myself, I must add, that one of my strongest grounds of assurance that GOD is on our side, that the spirit of Grace is quickening our Church, and that the love of Christ is leavening and giving right objects to our hearts, is that the minds of her members are becoming more and more occupied with the thought how they can secure more regular, and loving and persevering endeavours to relieve every want—to nurse the sick, to educate the ignorant, to train up orphans, to comfort the broken-hearted, and to recover the lapsed. Such works cannot be lightly engaged in, and at first many questions and doubts will arise to check the free current of these purposes of love; but good beginnings have already been made, and these gladden my heart, and make me bless my GOD that I have been called to my ministry at a day when I can welcome all such self-denying, hearty, well ordered outactings of faith and love; and I see in them sure tokens that our holy mother, the Church of England, will be able in any hour of

distress, to say in calm and gentle defiance of those who would hurt her, "Habeo defensionem, sed in orationibus pauperum. Cæci illi et claudi, debiles et senes robustis bellatoribus fortiores sunt." [a]

St Ambrose is there speaking only of bodily infirmities, and the fruit of the charity exercised towards them, but the same language is applicable to those whom you educate to see with the organs of their intellectual and moral being the objects of faith, and to walk uprightly in the path of duty; and certainly in no way are the clergy of our church shewing more clearly that the Spirit of Christ has set them apart for their work, than in the sympathy they are manifesting with the bearing of their Lord towards little children. But because I praise you for this, my dear brethren, because I rejoice to know that the schools of so many Parish Priests witness to their faith and charity, am I not to say, or rather should I not so much the more say "let us go on unto perfection." Your Saviour, as he takes these little ones into his arms, charges you to keep His image before your hearts, and to carry into all your education of children His tender love for them.

And I must add, though not to trammel the energy of that free spirit of love with which I would have you give Him this service, that humanly speaking the well-being, perhaps the very safety of our Church will turn upon the condition of its schools. I earnestly hope that no attempt to give the great blessing of education to all who need it, by roughly removing those religious diffi-

[a] Ambrose, Ep. 31.

culties which are indeed in the way of any system of national education, but which have been placed there by God Himself, will ever be successful. I fully believe, with our late beloved bishop, that there is no point between the secular and denominational systems on which the principle of education can safely rest. I trust that the more the subject is discussed, the more satisfied will people be that it will be an evil day for our country when the State shall assist only those schools from which the *whole* doctrine of Christ, and so the formularies which enshrine that doctrine, are excluded. But sure I am that the probability of such an event will be much lessened if the instruction and training in our schools become, under your vigilant care, and the effectual aid of certificated masters and mistresses, and pupil teachers, of so high an order, that should the principle of *compulsory* education be adopted by the Legislature there will be no room for the objection that such education as the Church provides is inadequate, either in amount or quality, to the requirements of the State, or to the just and proper expectations of the parents of the children.

And now, my Reverend Brethren, before I conclude this long address to you about your duties, I would endeavour in a few words to witness before you that I do not forget that the question has been put, or who put it, "Thou that teachest another teachest thou not thyself?"

I of course cannot contradict the fact that my place in the Church of God is one of authority and power, and that it was to a bishop that the charge was

addressed "Let no man despise thee;" but the truth which I am still more anxious to master, and to make a normal condition of every act, and thought, and feeling, is that my office is "Ministratio non dominatio."[a] "That I have not dominion of your faith, but am a *helper* of your joy."[b] Such maxims indeed carry me up to our Lord's commission to his Apostles, and make me feel that the blood of the Apostles (so to speak) is in my veins, and that by it I have been ennobled. But they also bring before me the person of him who having taken "upon himself the form of a Servant, came not to be ministered unto but to minister," and when I am thus placed in that sacred presence I call to mind both my Lord's words, "the servant must be as his master," and the Apostle's profession, "I made myself servant unto all that I might gain the more," and then I say to myself in the language of a great bishop "Vindica tibi nobile genus similibus moribus," "ut probes hæredem evigila ad curam" "agnosce hæreditatem tuam in Christi cruce, in laboribus plurimis."[c] And most surely in the present day circumstances would seem to make compliance with this last charge not very difficult, the pressure of daily business upon a bishop makes a demand on his time and thoughts he can hardly put aside, and yet I read too in that same charge a warning to do that which this very business may tempt me to neglect. No duty can have so high a claim as that which St. Paul enforced on the first bishop of Ephesus,—"Take

[a] St. Bernard de consid., Lib. ii. 12. [b] 2 Cor. i. 24.
[c] St. Bernard de consid., Lib. ii. 13, 9.

heed unto thyself and unto the doctrine, continue in them, for in doing this, thou shalt both save thyself and them that hear thee."[a]

No proverb can carry with it more force of truth than St. Bernard's question, "qui sibi nequam cui bonus?"[b] and a danger from which we are none of us, my dear brethren, free, is lest the claims this *business* makes upon us should lead us to act ill by ourselves, to neglect the care of our own souls, and to forget that we shall run in vain and labour in vain if we do not daily replenish our hearts by prayer, by meditation, by the study of Holy Scripture, with the pure invigorating waters of life.

"Vereor," says the same Father from whom I last quoted, "ne in mediis occupationibus, quoniam multæ sunt, frontem dures et patiare te trahi ab ipsis ad cor durum;"[c] and he afterwards adds this caution: "Quoniam dies mali, sufficit te admonitum esse non totum te nec semper dare actioni—sed considerationi aliquid tui et cordis, et temporis sequestrare."[d]

A *hard* heart would, indeed, be a fearful termination of my care of all the Churches of this Diocese; and, as I am in peril of this, I beseech you, my brethren, to have remembrance of me in your prayers, and to ask for me what St. Paul desired for Timothy, "Grace, mercy, and peace from God the Father and Christ Jesus our Lord."

I fear not to say, that I have, God be thanked, re-

[a] 1 Tim. iv. 16. [b] St. Bernard de consid., i. 5.
[c] St. Bernard de consid., i. 2. [d] Id., c. 7.

ceived, by the putting on of Apostolic hands, "the spirit of power, and of love, and of a sound mind;"[a] but those gifts will not profit me unless I stir them up.

I have received in the Doctrine of our Church the form of sound words; but I can only "keep that good thing which has been committed to me, by the Holy Ghost,"[b] He alone can give me a stedfast sense of my duty as a keeper of God's truth, that "inflexibilis obstinatio" which characterised, in the eyes of a great Roman citizen, the first Christians.

I have promised to be "gentle and merciful," but I am very weak, and I may easily break my vow.

I have engaged to be to all men such an example of good works, that "the adversary may be ashamed, having nothing to say against me," but I already know that I cannot on this ground claim your support and sympathy, but only for my office sake.

I have been taught both by my beloved friend and predecessor, whose teaching I desire to cherish as a most sacred trust, and also by that man of gentle spirit, who once filled one of the chief places in this Diocese, and to whose memory I am bound by the ties of filial affection, how your confidence, yea, your affections, my Reverend Brethren, may be both gained and kept,—but I may, I fear, carelessly forget these lessons, though enforced upon me by such feelings of reverence and affection.

I beseech you then, on all these accounts, to give me your aid—support me by your prayers—remember your

[a] 2 Tim. i. 7. [b] 2 Tim. i. 13, 14.

Bishop in your chambers, in the Offices of your Church —in her Litany—and at that time specially when your souls are brought by the commemoration of your Saviour's death and passion, into closest communion with the great Intercessor of the Church.

When, at the Ember seasons, you read over the Ordinal to deepen your sense of your own wants, and the wants of those about to be ordained, read, too, the record of my vows and promises, that my wants may be blended with your own, and those of your younger brethren. And, GOD being my helper, I will not neglect this part of my ministry towards you. Would that I were in this respect and in all others less unfit to assist you; but at any rate distrust not my sympathy, and be assured that all trustful, dutiful, affectionate bearing towards me will only deepen in my heart the sense of my relation towards my brethren.

You have great power (you know not, perhaps, how great) to reveal to me the real nature of that mysterious relation, and to make me learn more perfectly the lesson what a Bishop may do for the souls of those committed to him. You can constrain me "with the cords of a man, and the bands of love" to be to the flock of Christ as a Shepherd—to hold up the weak—to heal the sick—to bind up the broken—to bring again the outcasts—to seek the lost. You can by your dealings with me, as well as by your prayers for me, throw an influence around my heart, which will make me "evermore ready to spread abroad the Gospel, and to use the authority given to me, not to destruction, but to salvation—not to hurt, but to help;"—

and thus I may owe to you both the power of faithfully fulfilling my course, and also the good hope, that when the Chief Shepherd shall appear, I may "receive a crown of glory that fadeth not away."

THE END.

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